

THE

NTEFIORE CENTENARY.

OCTOBER 26TH-27TH, 1884.

SOME ACCOUNT OF THE DOINGS

AT

BEVIS MARKS SYNAGOGUE, LONDON,

EAST CLIFF LODGE, RAMSGATE,

AND

THE GUEDALLA COLLEGE, JERUSALEM.

COMPILED BY

MR. H. GUEDALLA.

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(*From "Jewish World."*)

Last Sunday was a proud day for the Spanish and Portuguese Congregation at Bevis Marks. Its ancient glories lived again in the Montefiore Centenary Celebration. Never has the synagogue presented a more brilliant appearance, and never again, probably, will it fall to its lot to enact the rôle of the Cathedral Synagogue of Great Britain. Since the days when Bevis Marks ruled the London Jewry a wondrous change has come over the organisation of the community. The remarkable progress of the German Synagogues has left the Spanish congregation far behind, and to-day it is almost stranded with its memories. But there is one thing of which neither time nor communal transformations can rob it, and that is its connection with Moses Montefiore. Next Tuesday it will be exactly eighty years that he has been a member of the congregation. A stripling of twenty, he was elected a *Yahid* on the same day that Raphael Meldola was chosen Chacham; when the

grandfather of the present Samudas was Parnass of the synagogue, and the maternal grandfather of the late Earl of Beaconsfield was president of the Board of Deputies. But it is not only because he is the senior member of the congregation that he is endeared to it. He has served it well in every honorary office, from that of "Parnass of the Wax" to that of "Parnass Presidente." Within the walls of the synagogue he has shown an unique example of piety and communal activity to three generations of its members, and in its vestry room the plans were laid for all his humanitarian missions. The congregation naturally feels that the career of Sir Moses Montefiore is a portion of its own history; it is probably that portion which will keep its memory longest green.

The old synagogue presented an extremely picturesque appearance last Sunday. A covered way composed of drapery of red and yellow—the Spanish colours—erected and lighted by Messrs. Defries, and decorated with evergreens, filled the courtyard. The interior was tastefully ornamented with flowers, and lighted with extra brackets by Mr. W. Gardiner, of Queen's Road, Bayswater. Garlands of flowers spanned the spaces between the columns and depended from the magnificent chandeliers. Clusters covered the front of the ark and the approaches to the reading desk, and the vacant Chacham's stall was a veritable garden of flowering plants and fern palms. The seat belonging to Sir Moses Montefiore was gaily decorated with red cloth and white lace, and was

occupied by a handsome basket filled with red and gold blossoms. In the galleries were more flowers, and each lady as she entered was presented with a red and yellow bouquet, attached to which were white satin ribbons inscribed in gilt letters with the venerable Baronet's motto, "Think and Thank," and the date of his birth, "8th of Heshvan, 5645—1884." The happy idea of a floral decoration, which has never before been seen in Bevis Marks, originated, we understand, with the President of the congregation, Mr. H. Guedalla, who, in carrying it out, was efficiently assisted by a committee of taste composed of Mr. and Mrs. J. N. Castello, Mrs. A. Montefiore Sebag, and Mrs. Spielman.

Crowds filled all the approaches to the synagogue from an early hour. Shortly after three o'clock the building began to fill, and very soon the whole available space was occupied by a distinguished company. Among those present were the Lord Mayor, M.P.; Sir Nathaniel de Rothschild, Bart., M.P.; Sir Saul Samuel, K.C.M.G.; Baron H. de Worms, M.P.; Mr. Serjeant Simon, M.P., and Mr. O. J. Simon; Mr. Sheriff Phillips and Chaplain; Sir Edward Watkin, M.P.; Mr. A. Cohen, Q.C., M.P.; Mr. Alderman Isaacs; Messrs. S. Montagu, Claude Montefiore, B.A., J. B. Montefiore, F. Montefiore, A. J. Montefiore, H. Guedalla, J. Sebag, A. M. Sebag, M. Castello, J. N. Castello, L. L. Cohen, B. L. Cohen, H. L. Cohen, A. L. Cohen, N. L. Cohen, M. N. Adler, M.A.; G. Lindo, A. Lindo, G. Brandon, L. Allatini, &c., &c.

An efficient body of stewards directed the visitors to their seats. In the body of the synagogue the following gentlemen acted in this capacity:—Messrs. E. A. Lindo, W. P. Paiba, A. L. Henry, E. Pinto, H. Pinto, and J. Hassan; in the galleries, Messrs. J. Benoliel, M. A. N. Lindo, C. De Pass, B. Halford, L. Pinto, and P. M. Castello.

Precisely at half-past four the service commenced with afternoon prayers, which were read by the Rev. J. Piperno, assisted by the combined choirs of the Bevis Marks and Bryanstone Street synagogues, under the direction of Mr. E. R. Jessurun. Then followed the presentation of a Sepher by Mr. Joseph de Castro, in memory of his daughter, the late Mrs. Florence Deborah Abecassis. The Ark was opened by Mr. J. Sebag, when in a prominent position were noted two interesting Sepharim, connected with the Montefiore family—one presented to the synagogue many years ago by Sir Moses' grandfather, Moses Vita Montefiore, and the other a gift from his grandmother, the beautiful Ester Hannah Montefiore. The Sepher given by Mr. de Castro is an ancient scroll which has been in the possession of his family 165 years. It bears the date 5480, and an inscription on one of the handles states that it was presented to Mr. de Castro in the year 5607 by his father, Mr. Hananel de Castro. It was carried by the Rev. Dr. H. Adler, who was followed by the *Parnassin* in procession. The presentation was received by a magnificent *Baruch Haba* sung with splendid effect by M. Jules

Diaz de Soria, of Bordeaux. This was one of the special features of the service, and it was a great success. M. de Soria is well-known in West-end *salons*. Last season he sang at an entertainment given by the Duke of Westminster, and at Madame Christine Nilson's benefit, at Prince's Hall, Piccadilly. He is a Member of the firm Perpignan et De Soria, and a son of the late Chazan of Bordeaux. He crossed the Channel last week expressly to attend the Bevis Marks Synagogue, at the invitation of Mr. H. Guedalla and Mr. J. N. Castello. At the conclusion of the "Baruch Haba"—which it should be mentioned is, in its musical arrangement, the composition of M. de Soria's partner, M. Perpignan—the Chief Rabbi's special service of Prayer and Thanksgiving was read, and the Rev. Dr. Hermann Adler delivered the following sermon :—

והיה כאשר ירים משה ידו וגבר ישראל :

"And it came to pass when Moses held up his hand that Israel prevailed."—
Ex. xvii. part of 11th verse.

My dear Brethren,—There is one noteworthy circumstance which invests the Service of Thanksgiving held this evening with a great, I might almost term it, an historic significance. Divine worship has before time been held to celebrate the jubilee of men who have deserved well of Israel ; and therefore it is in full accord with precedent that we should assemble in this hallowed, venerated structure to give thanks unto the Lord for the length of days He has vouchsafed unto the oldest and most honoured member of this congregation. Nor is it a matter for wonder that your sister communities, both here and in the provinces, should unite in the religious celebration of the centenary of one whom we all know, whom we all admire. But I claim it as an event without parallel in the annals of Judaism that this same festival service is being

held simultaneously, the same psalms being sung, the same prayers being offered up, not merely in cities far off which own the sway of our gracious Queen, but in the greater number of Hebrew congregations throughout the world. The order of service has been reproduced in almost every one of the ninety Jewish newspapers published on the globe. Information has reached me from obscure towns in Posen, in Russia, and in Galicia, the names of which are not to be found in the *Gazetteer*, that the eighth of Heshvan is not there forgotten. In free America the celebration will be held in gorgeous temples and in the humblest shrines, at which civic officials and prominent clergy of all denominations will attend. And we know, indeed, how this centenary has been welcomed, not only in our own circles, but by vast sections of our fellow-men of other creeds and other nationalities.

Let us inquire into the motives that have prompted such an unanimity of congratulation, that have commanded such a concurrence of sympathy. There is, of course, something striking in the thought that a brother-man should have realized in its fulness the wish implied in our quaint Hebraic greeting, עד מאה שנים "Mayest thou live to a hundred years;" that, although not spared the infirmities incident to extreme old age, his vital force has been such that the words spoken of his great namesake may be fitly applied to him, לא כהתה עינו "His eye is not dim." I saw him a few weeks ago, and it was a joy to hear his voice still sonorous, to note his sallies of playful wit and flashes of genial wisdom, ay, and gleams of the olden enthusiasm. But the vigour with which he bears the burden of a century does not suffice to account for the deep and widespread interest that was aroused last year when he entered, that is renewed this year when he completes, the hundredth year of his life. The love and veneration which centre in the name of Sir Moses Montefiore are due, it seems to me to the fact that he realises within himself some of the best and noblest traits of the true Israelite; that without derogating from the reverence due to him of whom the words were first spoken, we may apply to him our text, והיה כאשר ירים משה ידו וגבר ישראל "And it came to pass that when Moses held up his hand that Israel prevailed."

The context of these words is familiar to you all. When Israel

was journeying through the desert, Amalek attacked the weak and inoffensive wanderers—Amalek that has from that time forth been viewed as a type of intolerance, religious hatred, and racial antipathy. Joshua is sent forth to fight. Moses ascends the hill, and from early morn to sundown he stands there with uplifted hands. And our Doctors of the Mishnah, make the pregnant comment :—

וכי ידיו של משה עושות מלחמה או שוברות מלחמה
אלא לומר לך. שכל זמן שהיו ישראל מסתלין כלפי מעלה
ומשעבדין את לבם לאביהם שבשמים היו מתגברין ואם
לאו היו נופלין :

“ Was it in the power of Moses, as he stood there, far off from the conflict, to cause victory and stay defeat? Yes. For, as he pointed his hand upwards, he taught Israel that, if they would look up to their sure Defence, if they would humble their hearts before their Father who is in heaven, they would prevail; if not, they would fall ignominiously before their foemen.” (Rosh Hashana, c. iii. § 8).

The career of our centenarian is a not unworthy realisation of the lofty thought enshrined in these words. Men have proverbially short memories. Events that happened but forty-four years ago seem relegated into the limbo of the remote past. It is one of the benefits of commemorations such as these that they conjure up bygone events and make them live again. We seem to feel anew the thrill of horror which vibrated through Western Europe when the tidings came of the outrages committed against the Jews of Damascus, upon whom a foul charge had been flung. How irresistible the pathos with which the wan faces of the sufferers pleaded, who had been tortured with every refinement of cruelty, who sat in darkness and in the shadow of death, bound in affliction and in iron. And the anxious question was pressed forth from every sympathising heart : את מי אשלח ומי ילך לנו “ Whom shall I send, and who will go for us?” And the answer came with no uncertain sound : הנני שלחני “ Here am I; send me!”

And thus, whatever was the evil that had befallen his kindred, when the famine-stricken indwellers of the Holy Land cried, “ Give us bread, for the money faileth;” and when the Jews of

Russia were sorely perplexed, because the word of the ruler had gone forth that they should be driven from their homesteads ; and when the heartbroken citizen of Bologna wept in his presence because of the child that had been stolen from his mother's lap ; and again, when the plaint came from Morocco, " Thy brethren are stricken unto death for no violence in their hands "—then and many a time did he go forth to plead, with that earnestness which is the truest eloquence, with that conviction of the righteousness of his cause which is the surest warranty of success.

We have heard it asked, whence came it that one not dowered with the gift of tongues, nor trained in any school of diplomacy, could hold his own against the ablest statesmen, that he could plead with a voice that never faltered before the mightiest potentates of earth ? He has revealed the secret to his intimate friends. He has oftentimes said : " I have never approached these audiences without ejaculating the prayer from the depth of my heart, ' O God, be Thou with my lips ! ' " And having breathed forth this passionate supplication to the King of kings, he stood fearlessly before the rulers of earth. He delivered his message to them, and was not ashamed. He is essentially a prayerful man. I read as a lad, with deep emotion, the pathetic meditations inscribed in his prayer-book, composed by him on the eve and during the progress of some eventful mission. And thus it came to pass, that, as he lifted his hand heavenwards Israel prevailed, and that, at each journey he undertook, some cruel law was abolished in deference to him, and that, as he went forth, with no protection save the dignity of his silver hairs, half-savage countries submitted themselves to his spirit of compassion, and learned justice and mercy from his lips. And even when, despite his most strenuous efforts, he did not attain all that was desired, he yet succeeded in wiping out some grievous prejudice, silenced some cruel slander, taught the ignorant multitude a better conception of his religion and his race, so that " Amalek was discomfited " and " Israel prevailed."

But this wealth of compassion for his kindred does not suffice to account for the enthusiasm with which the name of Sir Moses Montefiore is greeted. From the time of Tacitus

downwards the charge has been levelled at us : "*misericordia in promptu ; sed adversus omnes alios hostile odium*,"—"whilst ready enough to pity their own kind, towards all others they cherish bitter hatred." Who that has heard his name dare repeat this venomous calumny? And yet if he alone of all our number were free from such narrow exclusiveness, we should have but poor cause for rejoicing and congratulation. But we are all proud of him because he has been simply one of the noblest and best embodiments of the feelings which actuate us all. I do not claim it as a merit on the part of the patriarchal baronet that he is "steeped to the very lips" in loyalty ; that he is filled with chivalrous devotion to the Throne ; that the prosperity of our country is dear to his heart ; for this is the characteristic of every English Jew. I do not regard it as worthy of special commendation that he shows a tender care for the poor who dwell around him, for so does every British squire. But *his* sympathies are not confined to the claims of his country, nor are his affections determined by his race and faith. From whatever quarter the cry of distress arises, he is ready to help and advise. When he heard that the Syrian Christians were hardly bestead by the Druses of the Lebanon, he was the first to devise prompt measures for their relief. Nor did he evince less sympathy for the stricken Moslem soldiery during the Russo-Turkish war. Ay, throughout his career his benevolence has been like the cruse of oil in the widow's hand, which has flowed forth unceasingly and without stint as long as there have been vessels to be filled. And thus it has come to pass that the name of Sir Moses Montefiore has become a household word—a name wherewith to charm away prejudices, old and new. It is not our poor only who love to hang his picture on their walls ; not merely in the Kentish port where he loves to dwell is his name blessed by the humblest fisherman ; not merely in gilded drawing-rooms is that stately figure with the high bearing of the true English gentleman, with the courtliness of an antique world, known and honoured ; not merely in the Harât el Yahoud, the quarter in Jerusalem where our brethren dwell ; not merely in remote Russian villages, in squalid Moroccan ghettos, is his name revered—but even the Bedouin of the desert, the camel-driver in Egypt, the water-carrier who fills his

goat-skin at the pool of Gihon—they have all heard, they all mention with respect, the name of the good, the great-hearted Jew of *Frangistan*. It is this universality of respect, this concurrence of regard, which invests this evening's celebration with its significance, ay, its solemnity.

Shall this commemoration be allowed to pass away without any endeavour to perpetuate the remembrance of him in whose honour it has taken place? We hear much concerning testimonials which are established, and modes of celebration that have been proposed in other countries. A great conclave of earnest men will meet to-morrow on the confines of Russia to deliberate upon the best means of furthering the colonisation of Palestine in his honour. In the United States a Montefiore Home for Incurables will be inaugurated, a Montefiore Hospital Ward opened, a Montefiore Professorship endowed. A specimen of the water melons, grapes, and peaches grown on the Montefiore Colony has been sent him as a birthday gift. Shall the day be allowed to pass away here in England unremembered—unrecorded? It is true that the centenarian has, with characteristic modesty, deprecated the foundation of any outward memorial. But this I may assert with confidence, that the token of regard most precious in his eyes will be the testimony that he has not lived in vain—the assurance that the lessons of his life will inspire his contemporaries and inform generations yet unborn. We look around us and note with alarm that there are but too many of our young men who hold themselves aloof from the concerns of the community, its charitable and educational work; who have no heart for the sufferings of their brethren in other lands, and who deem it a mark of enlightenment to put aside, with supercilious disdain, every right and precept which distinguishes the Jew from his fellow-countrymen in social walks of life. If we speak to them of the example of Abraham and Daniel, and Judas the Maccabee, our monitions would but fall upon heedless ears. But we may point to the life-lesson drawn from a man of the time. Is not a Montefiore esteemed the more because he is not ashamed to declare and manifest before the world his allegiance to his faith? He is fond of declaring that for the last seventy-two years since he entered the holy estate of matrimony his Sabbath lamp has ever been kindled—

whether tossing on the wave of the ocean or encamped in the Syrian desert—during her lifetime by his faithful wife, and when she was taken from him by his hand,—a type of the flame of enthusiasm which has ever burnt brightly in the hearts of the heroic couple. Wherever they moved, in the courts of kings, or in the festal assemblage of nobles, or in civic banqueting halls, they proclaimed themselves Hebrews, they feared not to be seen abstaining from food which our law has forbidden. And in very truth they were only esteemed the more for this consistency. Oh, that we all, men and women, young and old, would grasp the best and noblest characteristics of the life we honour this day; that, in the apt words of the leading journal in this land, we may determine to show by our life, that “fervent Judaism and patriotic citizenship are absolutely consistent with one another!” This is the aim and purpose of the prayer we are about to offer up. That we may learn the true purpose of life :

“Life’s but a means unto an end, that end—

Beginning, mean, and end to all things—God.”§

* Histories V.c., II.

§ Bailey’s “Festus.”

We thank the Lord for all the mercy and goodness He has dealt unto His servant during the century, that now has ended, of a happy and useful life. We supplicate Him to fill our hearts with a steadfast desire to tread in the footsteps of those who were chosen of Him, that we may labour in His cause, quickened by the love of Him and the love of our fellow-men. If we lift up our hearts to our Father in Heaven with this earnest and devout resolve, then we may hope that He will seal our supplication with His own almighty, His own omnific Amen !

The remainder of the special service was read by the Rev. D. Piza, who was complimented by Dr. Alder on his impressive delivery. The proceedings concluded with evening prayer, chanted by the Rev. S. J. Roco. Mr. B. Hollander presided at the harmonium which was used during the special service.

BANQUET AT THE "CRITERION."

(*From "Jewish Chronicle."*)

On Sunday evening last, Mr. Joseph Sebag, President of the Board of Elders of the Spanish and Portuguese Synagogue, entertained the Elders and a few private friends at a banquet at the "Criterion," Piccadilly. There were present : Rev. Dr. H. Adler, Baron H. de Worms, M.P., Sir Edward Watkin, M.P., Sir Saul Samuel, K.C.M.G., Mr. Sheriff Phillips, Mr. Arthur Cohen, Q.C., M.P., Dr. A. Asher, Dr. H. Behrend, Dr. Woodman, M. de Soria, Messrs. L. Allatina, M. de Costa Andrade, E. Arbib, M. Belisha, M. Benoliel, G. S. Brandon, S. N. Carvalho, M. Castello, A. L. Cohen, B. L. Cohen, H. L. Cohen, L. L. Cohen, N. L. Cohen, Israel Davis, R. Davies, David de Pass, Elias de Pass, Lewis Emanuel, S. Ezekiel, P. B. Goldsmith, H. Guedalla, F. B. Halford, B. Hayman, M. de J. Levy, R. Lewis, E. H. Lindo, G. Lindo, I. H. Lindo, Philip Magnus, A. I. Montefiore, Jacob Montefiore, A. H. Moses, Asher I. Myers, I. Pariente, H. Pinto, Arthur Montefiore Sebag, J. Sebag, I. Seligman, I. Spielman.

Grace having been said by the Rev. D. H. Adler,

Mr. JOSEPH SEBAG, who was greeted with loud cheers, rose and said : I know it is in accordance with the feelings and wishes of my venerable relative, in

whose honour we have just met in the grand old synagogue in Bevis Marks, and I am sure it is also in accordance with your own feelings that I should propose, as I have now the honour to do, the health of her most Gracious Majesty, the Queen. Sir Moses has been intimately identified with many of the early incidents of her Majesty's reign. Even before her accession to the throne, I well remember, as a boy at East Cliff, the excitement that was caused by the polishing up the key that was enwrapped in the handsomest mazarine blue ribbon that the town of Ramsgate could supply, which key was presented by Sir Moses to her late Royal Highness, the Duchess of Kent, who, with her royal daughter, the Princess Victoria, was occupying a very moderate sized house in Ramsgate, to enable them to walk in the grounds of East Cliff Lodge, of which they daily availed themselves. Sir Moses was Sheriff-Elect when her Majesty ascended the throne, and on the occasion of her first visit to the City was discharging the duties of Sheriff, which office is now discharged by my excellent friend on my left (Mr. Sheriff Phillips), shall I say by inheritance? At the coronation of the Queen, Sir Moses, with his colleague and the Lord Mayor, assisted officially at that auspicious ceremony. Among the many millions of her Majesty's subjects none I am sure, are more loyal or affectionately devoted to her person and dynasty than the venerable Baronet who this evening has completed his hundredth year. In this respect I am sure we all emulate his excellent

example ; for have we not seen during her beneficent reign all the disabilities disappear one by one from the Statute Book, and now with scarcely an exception there is no office of dignity or emolument from which any qualified subject of Her Majesty is debarred by reason of his religious belief. This impresses on us the duty, as I know we are, of being loyal and devoted subjects of the Crown, good and useful citizens. I am sure you will all have participated with me in the gratification I experienced on Friday last in reading a leading article in the leading journal, in which it was clearly and generously demonstrated that the profession of the Jewish faith, ay, of fervent Judaism, is entirely compatible with every endowment of patriotic citizenship. I now give you the toast of "Her Majesty the Queen."

Baron HENRY DE WORMS proposed the toast of the evening, "The Health of Sir Moses Montefiore." After explaining that he had been deputed by the Chairman to propose the toast, because through his relationship to Sir Moses Montefiore, the Chairman thought it better that someone else should undertake the task, Baron Henry said : Gentlemen, we are here assembled to-night to celebrate not only an event in the annals of men generally—for it is vouchsafed to few to attain the patriarchal age of one hundred years—but also to pay a tribute to one whose exceptionally long life has been but one continuous record of good and great deeds. (Cheers.) A hundred years ago ! Few whom I have the honour of addressing this

evening can realise, except as a matter of history, what a hundred years ago really means. When the illustrious man whose centenary we are here this evening to commemorate, was born, but twenty-four years had passed from the accession of George the Third. France was but in the throes of that terrible political convulsion which five years after his birth culminated in the most terrible revolution on record, which wrecked a throne and a dynasty, and deluged the country with the blood of the noblest and the fairest. To bring the conception of a hundred years ago still more vividly before an English audience, I must remind you that when Sir Moses Montefiore was born, the first administration of the Younger Pitt was but three months old ; and Sir Moses Montefiore was a man of 22 when Fox was for the first time Foreign Secretary. When he was but entering upon the prime of life, Napoleon the First entered upon that great course of reformation as well as of conquest, which has handed down his name to posterity as one of the greatest men of the age. The connection of the name of Napoleon the First with the immediate history of the one to whom we are here to do honour, is nearer than may be at first apparent to those whom I have the honour of addressing. Napoleon the First was not alone a despotic conqueror ; but he was also one of the first potentates who recognised the principle that in order to consolidate empires and promote the well-being of men, it is necessary that disabilities should be swept away, and that no inequality should

exist by reason of a difference of creed. (Hear, hear.) He it was who, on his advent to power, decreed that every man was equal before the law ; he it was who swept away the last remnant of mediæval barbarism by decreeing the abolition of the Ghetto—his work consisting and destroying once and for ever those barriers which existed in most of the great towns of Europe, penning up the Jewish population as if they were unclean things, and consigning them to a perpetual isolation which could have the only result of separating them morally as well as physically from their fellow-creatures, and perpetuating the reign of prejudice and of bigotry. (Hear, hear.) Sir Moses Montefiore followed up the example set him by the First Napoleon. To him was not decreed the power of destroying barriers ; but his great life was devoted to levelling differences, to effacing the moral ghetto, and, by raising the condition of his coreligionists, to removing the veil of prejudice, and to presenting to the world the Jews in their real good aspect of an industrious, intelligent, and God-fearing race. (Cheers.) His mode of action was, as I have said, by endeavouring to improve their condition ; but it did not cease there. He felt that, although, in many countries the feelings of charity, and the light of civilisation had done much to dispel the dark clouds of prejudice and persecution, there were others, where alas ! it had been impossible to permeate the hearts of the rulers of the people with that spirit of even-handed justice which should have for its immediate effect

the placing of all men on an equality without distinction of creed. What course, then, did he adopt? The course of appeal, not of truculent supplication, but that of stating facts and using in its most legitimate manner the irresistible power of public opinion; that public feeling which has not proved unavailing in France, in Germany, in Austria, and even in our own country, and which, although its might is to some extent resisted in Russia and Roumania, will yet force the closed doors of those countries, and inevitably, sooner or later, bring about that consummation to accomplish which his useful life has been devoted. (Cheers.) Already in the year 1827 Sir Moses Montefiore took his first journey to Jerusalem, and, accompanied by his wife, did great and good work among the Jewish population there. Thirteen years later, in 1840, when Damascus was the scene of the most terrible outrages and fearful massacres, Sir Moses Montefiore was found at the post of danger, knowing no other consideration than the love of his people and the call of duty. (Cheers.) And again when he had already passed that span of life allotted by Holy Writ to man—as late as 1864—we find him again braving risks, dangers and fatigue and pleading eloquently in the cause of oppressed Judaism in Morocco. (Hear, hear.) Gentlemen, a Greek philosopher and poet (Theognis) once truly said: “It is easy to live an ordinary life without doing much good or without having to reproach oneself with much harm; but it is in overcoming

difficulties that glory is to be gained." No truer words were ever uttered by a sage : no words are more thoroughly applicable to the unblemished life of the one whose centenary we are here this evening to celebrate. (Cheers.) To say of a man that he has done no wrong is great but negative praise ; to say of a man that he has done nothing but good is a far higher meed of adulation, and one to which few men can aspire. I am justified by the record of that long life in applying these words to Sir Moses Montefiore. (Hear, hear.) Not content with the mere passive condition of leading a blameless life, his energies have been unceasingly devoted to the active work of good, and with a great and grand result. Prejudice is the inevitable outcome of ignorance. The bigotry which for ages has directed persecution against the Jews arose not so much from an innate spirit of cruelty or a love of oppression, as from an ignorance and perversion of facts connected alike with their past history and with their immediate lives, which led the ignorant mob to conceive charges which even to this day are not extinct, and which, once firmly rooted in the popular mind, found vent in outbreaks of fanatical and senseless violence. It was the work of Sir Moses Montefiore to prove, not only by his own example, but by his powers of persuasion and by the evidence of truth, that the chosen people of God, while maintaining intact those great traditions by the observance of which they have been able to hand down for ages their race in purity, and in the observance of their

creed, have never ceased to be good, loyal and useful citizens of the land of their birth and adoption. Gentlemen, the subject is so vast, that the good deeds of a century cannot be recounted in the short space allotted to a speaker. Sir Moses Montefiore's name will live not only in the grateful recollections of the people he has so nobly served ; it will live inscribed in the book of gold of history. (Cheers.) From the furthestmost corners of the earth tributes of affection have come to him from men and from communities of varied creeds ; from the poor, whose cause he has so eloquently pleaded, and who have derived so much from his open-handed bounty ; from sovereigns who recognise that the highest title to nobility does not always consist in the unstained heraldic blazon or in the record of deeds of daring done in defence of one's country, but may be equalled, ay, and even surpassed, by the unobtrusive acts of pure charity, by the exercise of those virtues which "make the whole world kin," and which entitle the name of Sir Moses Montefiore to a place in the Walhalla of great and good men who have passed a long and useful life in the defence of the oppressed and in the succour of the unfortunate. (Loud and prolonged cheers).

Mr. Sebag read the following telegram from Sir Moses : " Ramsgate.—My dear Joseph, I should have been delighted to have been one of your guests to-day. I beg you will assure all your good friends around you of my appreciation of their wishes towards me, all of which I heartily reciprocate. May God bless you and yours and your friends ! "

Mr. J. N. CASTELLO, in proposing the health of the Rev. Dr. Hermann Adler, Delegate Chief Rabbi, said that as an Elder of the Spanish and Portuguese Congregation he was glad of the opportunity of publicly testifying to the courtesy which he and his colleagues had received from Dr. Adler during the preparation for the festival of that day, and that much of its success was due to the interest displayed by his reverend father. He should not be expressing the feeling of his audience did he not express the one regret which was felt at the absence of the Chief Rabbi from their festive gathering ; but it was a source of gratification to know, that in spite of his four score and three years, he was able to proceed from his house to the synagogue at Brighton in order personally to offer up the beautiful prayer composed for that day's service. He hoped that by the grace of God they would be spared to celebrate the centenary of the Rev. the Chief Rabbi. Baron de Worms had mentioned the fact that it was during the life of Sir Moses that most of the religious disabilities of Jews were removed. He was pleased to say that Dr. Hermann Adler was one of the first to leap the broken down barriers, and make for himself and the community a name at the London University which would not soon be forgotten. He had exemplified in his person that it was possible to distinguish oneself at the University and at the same time be a rabbi of the old school.

The Rev. Dr. HERMANN ADLER, in acknowledging the toast, said : When I last dined here, my friend,

Mr. Mundella, related to me a good anecdote of a Frenchman, who was once invited to a banquet and inquired who were the cadaverous-looking gentlemen at the head of the table. The answer was given him that they were the persons who were expected to speak at the conclusion of the dinner. It has been my duty to deliver an address before this festive gathering. I have to speak to you again, and I should indeed look pallid were it not for the lavish hospitality which we have all enjoyed at the hands of our host. Mr. Castello has been good enough to speak in eulogistic terms of the discourse which it was my privilege to deliver in your venerable synagogue. I may be permitted to say that there was one passage which I feel must have given my audience unqualified satisfaction—the passage from the pulpit back to my seat. (Laughter.—“No! No!”—Mr. ARTHUR COHEN—“Withdraw.”)—I am not a member of the House of Commons, and am not, therefore, in the habit of withdrawing any statements I make. All that I may claim for my humble words is that the commemoration which prompted them was in truth an inspiring one. When the Chief Rabbi first considered the propriety of recommending the celebration, he feared that the suggestion might perhaps be prompted by considerations of the intimate friendship which for a period of forty years he has entertained for the venerable Baronet; for, from the very first moment that my father set foot on the white cliffs of hospitable Albion, Sir Moses Montefiore has ever evinced the most

genuine and sincere friendship—a friendship which subsists vividly to this day. But when we reviewed the whole life and actions of the centenarian, we remembered that Graetz, the eminent historian, who cannot be charged with undue partiality, recommended in his great work that a Purim should be instituted annually to commemorate the release of the unhappy prisoners at Damascus and the vindication of their innocence ; we likewise remembered that after Sir Moses had been in Morocco, many of the Rabbis of the Continent, prominent for their learning, suggested that henceforth the name of Sir Moses Montefiore should be included in every prayer of *Kaddish*, as had been aforetime with the case of Moses Maimonides. It was a source of gratification to find that the proposition of the Chief Rabbi, to hold a thanksgiving service, commended itself to the sound common sense of the community at large. We all know how, thanks to the unwearied exertions of the managers of your synagogue, the service at Bevis Marks was of so profoundly interesting a character, we all rejoiced to hear those beautiful melodies which, though of strictly Sephardic origin, belong to the common treasury of Hebrew song. Of this, I feel sure, that the service of this day will prove an additional incentive and stimulus to leaders of your congregation to labour with still greater zeal for its best and highest interests. (Cheers.)

Mr. SEBAG proposed in French the health of M. de Soria, who responded.

Mr. ARTHUR COHEN, Q.C., M.P., in proposing the next toast said : I have been requested to propose as a toast, " Prosperity to the Spanish and Portuguese Congregation of British Jews." I am sensible of the compliment which has been paid to me, and I proceed with pleasure to discharge the duty, for as I am not a member of that congregation, I shall be able to speak about its history and merits with greater freedom and frankness than anyone could who belongs to it. Gentlemen, the time was when a sharp line was drawn between the two congregations—the German and the Spanish and Portuguese—and if reports I have heard are true, jealousy and envy prevailed to a considerable extent between the two congregations, which were often the cause of dissensions and disputes. But now times have completely changed. Constant communication with one another and association in common efforts have entirely removed all prejudices, and the effects of intermarriage and kinship have been to bind indissolubly together two congregations already connected with the ties of a common religion and a common race. Gentlemen, although I belong to the German congregation—and am not a little proud of my descent on my father's side, including, as I can, among my ancestors Mr. Levi Cohen, who was, I believe, generally esteemed throughout the community as one of the most generous and noble-hearted of men, and who was also, you will remember, father of Lady Montefiore—I say, proud as I am of my German descent, still I

am free to admit, and I can with pleasure admit, on account of my descent on my mother's side, that the history of the Spanish and Portuguese congregations is far more interesting than that of the German congregation. The former settled in England so far back as the time of Oliver Cromwell, who, being moved by the words of one of the most eloquent of Jews, as well as by his own far-sighted wisdom, accorded to the Jews complete toleration. In consequence thereof, many Jews began again to settle in England, almost all of them belonging to the Spanish and Portuguese, and many of them belonging to families driven from Spain, Portugal and Italy, who, at a time when the greater part of Europe was veiled in darkness, had made their names famous in politics, science and literature, so that the Spanish and Portuguese Congregation must in truth be admitted to be more aristocratic in its character than the congregation which was once its rival, but which is now intimately bound up and connected with it. On the other hand, it cannot be denied that during the last eighty years the German Congregation has rapidly advanced. (Hear, hear.) Its strenuous efforts to diffuse education have proved eminently successful, and there are many members of its community who have made themselves names that will not be forgotten. (Cheers.) Still, even the weight of these men, and they are many—some of whom have been extremely distinguished—are, I think, counterbalanced by that man whose centenary we have been celebrat-

ing to-day, and to whom for one moment I wish to draw your attention. (Cheers.) We have seen how from all corners of the globe addresses are pouring in to congratulate Sir Moses Montefiore upon the happy completion of the hundreth year of his life; and all the newspapers, and all the public men of the country, and I might almost say of the world, are cordially unanimous in eulogy of him. (Cheers.) Whence arises this unprecedented unanimity of applause, this wonderful consensus of approval of the conduct and life of a public man? One reason is because the works by which Sir Moses Montefiore has made himself famous are not such as to excite the envy or jealousy of other men. (Cheers.) For they are not the ordinary sources of wealth and influence; they are good and noble works, which rarely excite any evil or selfish feelings. But there remains another question: How is it the world has not yet got tired of this oft-repeated applause, of this ever-recurring approval? For we know that Athens got wearied of hearing so often even of the justice of Aristides. But I believe the reason is that Sir Moses Montefiore is a many-sided man. Feeling the most lively sympathy with men of all nationalities, creeds and races; fervently religious, but not ascetic; shrewdly wise but also nobly generous, he is not praised for one quality only, nor is he admired for one characteristic alone (cheers); and this seems to me to be the reason why the world is never tired of him. (Cheers.) The many members of the Spanish and Portuguese

Congregation whose synagogue is the oldest existing synagogue, I believe, in England, the building in which Sir Moses Montefiore spent so many solemn, and I venture to say, to him so many happy moments of his life ; that congregation may well be proud of its history and its traditions, and I call upon you all to respond cordially to the toast I have now the honour of proposing, and to wish prosperity to the Spanish and Portuguese Congregation of British Jews, and that their future may prove worthy of the past. (Cheers.)

The toast was acknowledged by Mr. H. GUEDALLA, the President of the Congregation.

Mr. SEBAG proposed the "Congregations of the United Kingdom," to which Mr. LIONEL COHEN, one of the Vice-Presidents of the United Synagogue, and Mr. PHILIP MAGNUS, one of the Wardens of the Berkeley Street Synagogue, responded.

Mr. GABRIEL LINDO then proposed the "Health of the Chairman," which was acknowledged by Mr. SEBAG who proposed "The Guests," coupling with the toast the names of Sir Edward Watkin, M.P., and Mr. Sheriff Phillips.

In acknowledging the toast, Sir EDWARD WATKIN expressed the deep pleasure he felt at having experienced the extreme gratification of joining in the celebration of the centenary of the great and good man, Sir Moses Montefiore. He said that never would he forget the historical scene when Lord Beaconsfield was welcomed from Berlin, and was embraced by the venerable baronet. He saw well that nothing so deeply

moved Lord Beaconsfield as that embrace, and the tears rolled down his cheeks as he acknowledged Sir Moses's greeting. Another memorable scene which would also never fade from his memory was that in which he took part last year at East Cliff Lodge.

Mr. Sheriff PHILLIPS also responded.

Mr. ARTHUR COHEN, Q.C., M.P., proposed the toast of "Literature," coupling with it the name of Mr. Israel Davis. He observed that while all Jews desired to lead honourable lives and emulate the glorious example of Sir Moses, it was desirable that those who wrote about the Jews should be well-informed and judicious. They did not know who was the author of the admirable articles in the *Times*, but Mr. Israel Davis, whom he was glad to claim both as his friend and pupil, had written much and well on the subject of the literature and history of the modern Jews. (Cheers).

Mr. ISRAEL DAVIS, in responding, deprecated guesses, which were usually entirely erroneous, as to the authorship of anonymous writings. He had put his name to a biography of Sir Moses, reprinted from the *Times* at the *Jewish Chronicle* office, and by that alone he was prepared to stand or fall in their estimation. (Applause). He thanked Mr. Cohen and that assembly for their kindly verdict. He had had the great advantage and pleasure to be Mr. Cohen's pupil, as that gentleman had said, and he trusted that while his accomplished teacher praised him for literature, he was not disappointed with him as a student of law. ("Certainly not," from Mr. Cohen).

EAST CLIFF LODGE, RAMSGATE.

(From "*Jewish Chronicle*," etc.)

Last week already commenced at East Cliff Lodge the receipt of addresses, letters and telegrams of congratulation. Among the earliest telegrams to arrive was the following gracious message sent by Her Majesty the Queen, on Friday, from Balmoral :—
 "I wish to renew my sincere congratulations to you on this day, which marks your completion of a century of loyalty and philanthropy." Sir Moses was deeply touched at this kind message from his beloved Sovereign, to whom he has constantly referred in terms of affection.

During Monday a constant stream of visitors called at East Cliff Lodge ; but as it was understood that Sir Moses could not bear the fatigue of receiving many visitors, the callers generally were content with leaving their cards. Many of them brought with them handsome bouquets, which almost filled the drawing-room. As it was naturally impossible for Sir Moses to participate in the special service at the Ramsgate Synagogue, it was arranged that the Rev. Dr. Hermann Adler should proceed to the residence of Sir Moses, and in his presence read the special prayers. This simple, yet touching, ceremony was held in the venerable baronet's bedroom, in the pre-

sence of a few privileged persons, among whom were the Countess of Rosebery, Mr. Arthur Cohen, M.P., Miss Cohen, Mr. and Mrs. H. Guedalla, Mr. Joseph Sebag, Mr. Lionel L. Cohen, and Mr. A. M. Sebag. When Dr. Adler approached him, Sir Moses insisted on standing up, an exertion which was considerably lightened by the loving support he received from his nephew and niece, Mr. Joseph Sebag and Mrs. Guedalla. Though his head was somewhat bent, Sir Moses was yet the tallest and most commanding figure in the room. He remained standing during the whole time that Dr. Hermann Adler recited the Chief Rabbi's prayer, first in Hebrew, and afterwards, at Sir Moses' special request, in English. At the mention of the Queen, Sir Moses said, "God bless her!" and on hearing the reference to his lamented wife, he ejaculated, "Very true; very true!" At the close of the brief ceremony, Sir Moses still standing, addressed a few words to those by whom he was surrounded. In a strong voice, he said:—"I cannot express the thousandth, nor the ten-thousandth part of what I feel to-day, when, by the blessing of the Almighty, I have arrived at so full an age. I thank Him for His merciful providence, and I thank all my friends for their great kindness." The innate veneration of Sir Moses was, perhaps, never more shown than when Dr. Adler said that he was charged by his father to convey to Sir Moses his blessing. Turning to Dr. Adler, Sir Moses said: "What a privilege and happiness it is for you that your father, my excellent

friend, the Chief Rabbi, is still with you. Walk in his footsteps." Sir Moses charged Dr. Hermann Adler to convey a blessing in return to his venerable father. Sir Moses then pointed out that they were all bound by the Covenant made with God on Sinai by the Jews of that time and all time to come. "We are all bound by this Covenant," said Sir Moses, as he sank exhausted, but still in excellent spirits, on his sofa.

Dr. Adler on his visit to East Cliff Lodge, handed in addresses from Berlin, Oppern (Prussia), Kimberley, Pietermaritzburg, and several towns in Poland.

An interesting scene was witnessed on Tuesday. Mr. J. Sebag entertained to luncheon, on behalf of Sir Moses Montefiore, a number of guests who drank the venerable baronet's health with great cordiality. Shortly afterwards, the visitors were invited to repair to Sir Moses's bedroom, where the address of the Ramsgate Corporation was to be presented. Notwithstanding all entreaties, Sir Moses, who looked remarkably well, and was clothed in a purple dressing-gown, insisted on standing whilst the following address was being impressively read by the Vicar of Ramsgate, the Rev. C. E. Shirley Woolmer :—"To Sir Moses Montefiore, Bart., F.R.S. Venerable Sir, —We thank God, who has spared you to complete your century of years, and we desire to offer you to-day our warmest and most sincere congratulations, in the name of the Mayor, Corporation, burgesses and inhabitants of Ramsgate and its vicinity. Last year on your birth-

day, we presented you with a brief memoir of those good deeds, in the performance of which it pleased God to make you His instrument during your long and busy life. Now that the day of more active work is past we would remind you, in the words of England's greatest epic poet, 'They also serve who only stand and wait.' May you thus wait and serve, honoured, respected, and beloved by your fellow-men till the King shall say, 'Come up hither.' Accept the tribute of our reverent affection, which is offered to-day by all ages and ranks, and by men of all religions and countries."

At the words "the King," Sir Moses reverently bowed his head. Still standing, he replied: "My kind friends, it would indeed be a blessing to me if I had the strength to utter the words which are burning in my heart. I am thankful it has pleased the Almighty in His great mercy and bounty to me to allow me to attain this great age. Bless you, my dear old Ramsgate! Every boy and girl in the town is dear to me! We are all trying to enter the gate of heaven. Is that not our object in this world? Bless you all!"

Manifestly exhausted, the centenarian sank back upon the sofa. Mr. Sebag thereupon presented to Sir Moses Mr. John Kennett, the first Mayor of Ramsgate, whom the venerable baronet invested with the chain of office. Addressing his worship, Sir Moses said: "You are the bearer of an honoured name. May Almighty God give you and your children happiness. May He, in His mercy, protect you!"

Every person in the room was then presented to Sir Moses, who warmly grasped his visitors by the hand, and had a cordial greeting for each. Sir Moses constantly observed, "I am deeply honoured to-day." Being informed that a representative of this journal was in the room, Sir Moses said : " You don't know what a great power the ' Jewish Chronicle ' is in our community." Among those who were present at this interesting *levée* were Mr. Joseph Sebag and Mrs. H. Guedalla, who supported Sir Moses, Mr. Arthur Cohen, Q.C., M.P., Mrs. J. Sebag, Mr. H. Guedalla, Mr. and Mrs. Arthur Montefiore Sebag, Miss Montefiore, Mr. Jacob Montefiore, Mr. Henry L. Cohen, Mr. Marcus N. Adler, Dr. and Mrs. Woodman, Mr. and Mrs. Isidore Spielmann, Dr. and Mrs. Loewe, the Rev. Emanuel Myers, the Town Clerk of Ramsgate, Mr. J. B. Hodgson, Herr Hildesheimer (Odessa), M. Nissim Behar (Jerusalem) and others. M. Behar, the head master of the " Lionel de Rothschild " School in the Holy City, journeyed specially to England to present Sir Moses with a tall Hanukah candelabra, manufactured from olive wood. This candelabra was made in the workshops of the school by some of the young pupils who are being trained as turners, and is a capital piece of workmanship. Sir Moses was intensely gratified at this gift from a city he loves so well, and ejaculated, " God bless Jerusalem! God bless Jerusalem!" Herr Hildesheimer, who was accompanied to this country by Dr. Pinsker, was the bearer of an address of congratulation from the Jewish

community in Odessa. He was also entrusted with the presentation of addresses from the Adass Israel Synagogue in Berlin, of which his reverend father, Dr. Hildersheimer, is Rabbi, and from the society for the erection of almshouses and houses for pilgrims in Jerusalem. This society has issued an appeal for funds to erect a Montefiore House on its property in Jerusalem, as a residence either for a few Hebrew students, or for widows and orphans and learned men. In the address from the Adass Israel Synagogue in Berlin, it was stated, that in order that the present congregation and their descendants after them might ever have before their minds the splendid example Sir Moses Montefiore had set to the civilised world, the Synagogue had been adorned with a marble tablet, on which a suitable inscription bearing on the work and character of Sir Moses had been engraved. Later on M. de Soria was presented to Sir Moses, and by his desire repeated the *ברוך ה' בא'נו* he had sung at the Bevis Marks Synagogue.

Up to Wednesday night, 900 telegrams and 1,500 addresses and letters had been received, many from remote parts of the world, and some from almost unknown towns. The Lord Chancellor sent, by the hand of Lady Rosebery, a letter, in which he expressed his congratulations to Sir Moses, observing that while it was extremely hazardous to wish any man to live 100 years, yet when it pleased God to endow him with gifts which had done so much good to humanity, and to leave him in possession of all his energies and

all his intellectual power, as in this remarkable instance, it justified the writer in wishing that Sir Moses' life might be spared for many years more to be a bright example to his community and to the world at large. Sir Moses was much pleased with his lordship's letter.

A few of the telegrams and addresses were remarkable for their quaintness. We give two typical instances of opposite character. Mr. N. L. D. Zimmer sent a long letter in Hebrew, which contained innumerable quotations from the Bible, all commencing with the letter ך (100). A telegram read: "Moses Montefiore Moore, one year old, sends congratulations and best wishes for many happy returns of the day to Sir Moses Montefiore, one hundred years old. May God bless us."

Of the addresses the most magnificent were undoubtedly those from the Order "Keshet Shel Barzel," in the United States, and the Jewish community in Cologne. Both documents were splendidly illuminated, the former of very large size, being bound in rich crimson velvet, with steel bands; and the latter in handsome blue velvet. The veneration in which Sir Moses is held in Roman Catholic circles was evidenced by the eloquent addresses sent to Sir Moses on the part of the Catholic High School, in Breslau, and the Catholic Benevolent Institution in Wheeling, Va. (U.S.A.)

The Mayor's chain and badge, which were presented to him by Sir Moses Montefiore, was manufactured by Mr. S. J. Phillips, of New Bond Street,

London. The insignia are of massive gold and enamel of an artistic and elegant design. The chain to which the badge is suspended by a ship's block consists of a series of interlaced Persian ornaments, resting on each of which in relief is the Hebrew letter *מ*, the first initial of Sir Moses Montefiore's name. It was greatly admired by all.

"*Life*," in the course of an account of the proceedings at East Cliff Lodge last Tuesday, says :—
 " Sir Moses Montefiore's chair was surrounded by his family and friends, including the genial Dr. Loewe, who has shared so largely in all the labours of the great Hebrew philanthropist. Sir Moses shook every one of his guests by the hand. Mrs. Lucien Wolf, the wife of the author of the "*Biography of Sir Moses Montefiore*," just published by Mr. Murray, was introduced by Mr. Guedalla, the nephew of Sir Moses, and the lady presented a copy of her husband's book, which the old gentleman received very graciously. 'Let me give it to the secretary,' said somebody at the elbow of Sir Moses, when the book was put into the old baronet's hand. 'No, no, no,' replied Sir Moses, peremptorily, 'let me keep it—let me keep it,' and he placed it close beside him. The telegraphic message of congratulation from the Queen which was received at East Cliff Lodge Sir Moses Montefiore also refused to part with. He would not permit it to be taken out of his sight.

THE GREAT REJOICING IN JERUSALEM

ON

OCTOBER 26TH, 27TH, $\frac{5645.}{1884.}$ *(From "Shaare Zion," Jerusalem Weekly Newspaper.)*

"Sing, O barren, thou that didst not bear ; break forth into singing, and cry aloud, thou that didst not travail with child : for more are the children of the desolate than the children of the married wife, saith the Lord."—(Isaiah liv. 1.)

What is the reason of this noise, and of the city being in such an uproar ? Wherefore do the people rush madly along in the streets ? Why are the men of Jerusalem on this day clothed in their best garments, and why are they running to and fro ? Every face is rosy, and every heart is rejoicing. What is this sound of the trumpets I hear, as on a grand day of a national joy ? The poor man forgets his poverty and the afflicted his grief. What are all these preparations on this particular day ? asked one of another, whilst the voice of gladness was heard from all corners of Jerusalem. A grand feast is to take place to-night, viz., the Festival of Sir Moses Montefiore's Hundredth Birthday. His 100 years are engraved on a hundred pages in the book of Jewish history, for "before he came forth out of his mother's womb, God

sanctified him to be the deliverer, who contendeth, and helpeth them out of the hands of their oppressors." To myriads of thousands of Israel he was a defender and a protector with fatherly love. The pious Sir Moses did not care for stones of infliction and crags of stumbling, when he went to "deliver his brethren from the fowler's snare," or from their calamities. Come, my brother, "I would lead thee, I would bring thee into a wonderful view, an altitude in which people are clothed in holy attire." How pleasant and lively were all the inhabitants of Jerusalem, particularly the grand Rabbis, on this day. None could deny that "the men of Jerusalem singularly knew how to venerate the name of the righteous Sir Moses."

The College "House of Guedalla" (the students in it are always the first in religious actions), was founded by the late generous lover of Zion, Rabbi Judah Guedalla, of London. At present it is under the supervision of his son, Mr. H. Guedalla. The principal of the "College" is a man of great intellect, Rabbi Jacob Eliashar (may God preserve him and bestow on him His blessings). On Sunday morning (the 26th October) all the people who continually study the holy law, assembled in the aforesaid College with their Chief Rabbi, Elishar, to complete the Treatise "Sotá" (a Talmudical Treatise). At three o'clock p.m. on the same day all the Rabbis with the head of them, the Grand Rabbi (Haham Bashi) of Jerusalem, were invited to the religious feast which was prepared for them in the house of Rabbi Elishar,

in honour of Sir Moses' birthday, at the expense of Mr. H. Guedalla. As soon as the people gathered together, they said the Afternoon Service, the reader of which was the Principal, who is gifted with extraordinary sweetness of voice. At the end of the Prayer, he (Rabbi Eliashar) said Kadish for the repose of the soul of the righteous Lady Judith Montefiore, of blessed memory, and for the repose of the soul of the founder of this Institution, Judah Guedalla, of blessed memory. When the prayer was over, the people were requested to take their places round the table. Their glasses were filled, and every one of the assembly drank again and again, the health of the righteous Sir Moses and the health of Mr. H. Guedalla. The same blessing was repeated between the different dishes which were served at this banquet. Rabbi Elishar with his choir (a band of the pupils of the College "Doresh Zion," under the superintendence of Rabbi Isaac, Prag-Aplatkah,) sang during the meal a new hymn of his composition, which caused the audience to show much devotion, on account of the style and character of the song and singing. Before grace, the same Rabbi, blessed as he is with speech diffusing knowledge, stood up and preached an eloquent sermon. He pointed out the work, charities, kindness, and philanthropy Sir Moses displayed "in the sight of all Israel." The Rabbi also mentioned the piety of Judith, all "the good she did to the Patriarch, during the days of her life," and that the illustrious Sir Moses followed her lessons of kindness

and mercy. Rabbi Eliashar selected part of Psalm 21st for the prayer of this grand day.

- 1 Jehovah, in thy strength shall the King rejoice,
How greatly shall he exult in thy salvation !
- 2 Thou hast given him the desire of his heart,
And the request of his lips thou hast not withholden.
- 3 Truly thou preventest him with transcendant blessings.
Thou settest upon his head a crown of purest gold.
- 4 Immortality he asked of thee ;
Thou has given him a length of days
For ever and ever.
- 5 Great is his glory through thy salvation ;
Honour and majesty thou hast laid upon him.
- 6 For thou hast appointed him blessings for ever ;
Thou hast gladdened him with joy, which is in thine own
presence.
- 7 Truly the King relieth on Jehovah,
And through the mercy of the Highest, he shall not slide.

He then said the prayer for Her Most Gracious Majesty, Queen Victoria, His Royal Highness Albert, Prince of Wales, and all the Royal Family of England, and also for the Patriarch, Sir Moses ; a prayer for Mr. H. Guedalla and his wife Jemima, for Mr. Samuel Montagu, for Mr. Sebag, Arthur Cohen, Dr. Loewe, Henry Harris, and for all kind people in London. These prayers were solemnly offered up to the Most High before grace was said. The glasses were filled again and again, in repetition, with high

spirits. After grace the Rabbis drank once more the venerable Sir Moses and Mr. and Mrs. Guedalla, and conferred on them their special blessing amidst great joy and praises. After all this, the party went on the roof of the College to say the Evening Prayers, and to say the blessing on seeing the new moon. At the completion of this, the party mentioned again Sir Moses and Mr. Guedalla (the manager of the College, whose generosity is to him a crown of glory,) to bestow on them a fresh benediction, whilst Rabbi Eliashar said the prayer for the repose of the soul of Lady Montefiore, for the soul of Judah Guedalla, The house was splendidly illuminated. The pupils of the College, Doresh Zion, sung again the song of praise, whilst the picture of the righteous Sir Moses was placed close to the portrait of Mr. Guedalla (may God preserve him) in order that the "distinguished among ten thousands be a memorial between our eyes." Among the assembly was Rabbi Levi Cohen Levantin who praised and blessed Sir Moses and Mr. Guedalla, and distributed 160fr. to different charities. Upon the roof of the College was placed a high pillar with a large lantern, upon which was placed a pattern of the English Crown, and through which large letters were transparent. Rabbi Eliashar with other Hahamim (wise men) were selected to light the candles. As the lantern was skilfully prepared, all the Jewish streets were beautifully illuminated by it; this caused much joy, and the people became lively and danced. At this moment Rabbi Eliashar sent a telegram to

Ramsgate to inquire about the health of Sir Moses, in his own name, and the names of all the Rabbis of Jerusalem.

On the morning of 8th Hesvon (the 27th October, 5645,) the gentlemen of "College Guedalla" and their Principal, Rabbi Eliashar, assembled in the rooms of the College. Brandy, sweetmeats and other delicacies were served up. As soon as the morning learning was completed, the Rabbi and all the men of the College stood up with glasses of wine in their hands to drink Sir Moses' health, amidst great rejoicing, thanksgiving and prayers "to God for He is good," and who will prolong the venerable baronet's days for many many years to come, and make their eyes see the Mount Zion rebuilt, and the sanctuary re-established in its former splendour.

In the afternoon on the same day all the different congregations of the Sphardim (Spanish and Portuguese Jews) gathered together in the Synagogue, called the sacred place of Rabon Johanon ben Zacai. The holy edifice was crammed. The learned men finished the whole of the Talmud. Rabbi Pinizel rose and delivered an excellent discourse. There was much learning (the praise and glory of Sir Moses and others) in this lecture; he (the Chief Rabbi of Jerusalem) supplicated God (very devoutly) for Sir Moses' welfare. The choir sung the hymn composed by Rabbi Elishar; the chief reader offered up the usual prayer for his Majesty the Sultan, Abdul Hamid, Her Majesty, Queen Victoria, and the Prince of

Wales, for Sir Moses, for the authorities of Sir Moses' Memorial Fund, for Rev. Dr. Loewe, and for Mr. Guedalla and his consort (may their light shine for ever). The choir then repeated the former song in addition, with other hymns. A distribution was made of the sugar cakes to every one present. The people departed joyfully in hope to see soon the holy and splendid city rebuilt.



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